439 sold locally (usually a minor part) or taken to
441 the weekly Paracho market or to fiestas in nearby towns. Often goods are kept some weeks if there is a prospect of a scarcity developing, or an important fiesta is scheduled.

The majority of the long trips are to Guerrero, usually to Petatlán, where the fiesta of Holy Week attracts the greatest number of Cherán traders. The length of the trip taken depends to some extent on the rapidity with which goods are sold; once stocks are exhausted, traders turn back. One trader reported having reached Acapulco on one of his trips.

Some typical trips follow:

441 M. F. goes on Sunday to Paracho, where he
439 awaits his trading partner from another town.
487 Monday the two go to San Francisco and buy sweetpotatoes. Thursday they arrive in Tepic (Colima) and sell the sweetpotatoes. Friday they go to Guajuya (Jalisco) and buy chiles. Monday they return to Tepic and Saturday M. F. reaches Cherán. The trip involves 12 days' traveling and 2 days' resting, buying, and selling.

The schedule in detail is as follows:

Sunday	Paracho
Monday	San Francisco
Tuesday	Periban
Wednesday	Buena Vista
Thursday	Tepic
Friday	Guajuya
Monday	Tepic
Tuesday	Buena Vista
Wednesday	Periban
Thursday	San Francisco
Friday	Paracho
Saturday	Cherán

Some traders go to Colima proper by way of Zaragoza, but details were not obtained. It is 17 days' travel each way.

M. F. also goes to Coalcomán, carrying pottery from La Cañada which he buys in Cherán or Paracho. The route is the same as far as Tepic. Thence he stops at Obregón, Las Parotas, and Coalcomán. The round trip takes 8 weeks, of which 18 days are spent in traveling.

On his trips to Petatlán, Guerrero, M. F. buys wooden toys from Paracho and pottery from Santo Tomas. Starting on a Thursday, he goes to Pichataro. On Friday (market day) he is in Pátzcuaro and buys garlic, oils, and

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p. 78a] Sierra Tarascans

441 439 487 spices (*marjoram, pincente*, etc.) The trip to Petatlán takes a total of 18 days (see itinerary below); San Gerónimo is 5 days farther. A round trip usually takes about 6 weeks.

J. G. also leaves on a Thursday. Leaving his burro at Pátzcuaro, he goes to Quiroga to buy pottery (probably on the bus, as he does not take his burros). Returning to Pátzcuaro, on one trip he bought 500 strings of garlic, 15 liters of oils at $1.50 a liter (salad oil, olive oil, *aceites de razar, malza mantequilla, canaldo, mastral*, and *verbena*), and spices (*pimiente*, rosemary, *mandruje, flor de azalco*, and *manzanilla boraja*), and 2½ dozen wooden spoons of assorted sizes.

At Paso de la Vaca, J. G. began to sell a little, but only enough to buy food (he had run out of money). His itinerary is similar to that of M. F., but he made one more stop. On his return he loaded one burro with dried meat and rode the other because he was sick. For the same reason he spent 8 days at one place. The two itineraries follow:

Arrive	*M. F.*	*J. G.*
Pichataro	Thursday	Thursday
Pátzcuaro	Friday	Friday
Santa Clara	Saturday	Saturday
Ario de Rosales	Sunday	Sunday
Alinonzita	Monday	
Corral de Piedras		Monday
Cayaco	Tuesday	Tuesday
Guadaloupe	Wednesday	Wednesday
Río de las Balsas	Thursday	Thursday
Paso de las Vacas	Friday	Friday (began to sell)
Limón	Saturday (began to sell)	
Zopilote		Saturday
Tepehuaje	Sunday	Sunday
Colmenaros	Monday	Monday
La Unión	Tuesday	Tuesday
La Onía (close to Pacific from here on)	Wednesday	Wednesday
Pantla	Thursday	Thursday
Puerto Sijuatanejo	Friday	Friday
Cuicuayul		Saturday
San Geronimito	Saturday	Sunday
Petatlán	Sunday	Monday

San Gerónimo is 5 days' traveling beyond Petatlán; Acapulco is 6 days' traveling from San Gerónimo.

Another example is C. S. C. who makes only one trip a year, a visit to Holy Week in Petatlán, Guerrero. He carries woodwork from

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.785] Sierra Tarascans

Paracho and brings back coconuts and dried meat. He normally travels only a half day. (However, his half day would mean a dawn start and continuing normally until midafternoon.) His stops are as follows: Pichataro, Sirawén, Arío, Las Palmas, La Playa, Cayaco, Guadaloupe, Las Balsas, Corcoles, La Limón, Tepehuaje, Colmeneros, La Unión, Pantla, Puerto Sijuatanejo, San Geronimito, and Petatlán.

Arrieros probably have superior techniques for handling burros. *Criolina* is carried for treating saddle sores, and burros are shod "when the burro catches cold in his feet." Dysentery (*"posición"*) is the most frequent cause of loss of burros on trips.

Arrieros also observe special ceremonies. A candle and prayer are offered to San Antonio before going on a trip, and thanks are rendered on return. The *arrieros* also maintain a *mayordomía* for San Antonio, which is described elsewhere.

In general, knowledge of the economics of the *arrieros'* activities is unsatisfactory. It would be extremely difficult to gain an accurate idea of the amount of goods exchanged by this method or to discover the monetary or other rewards obtained by the *arriero*.

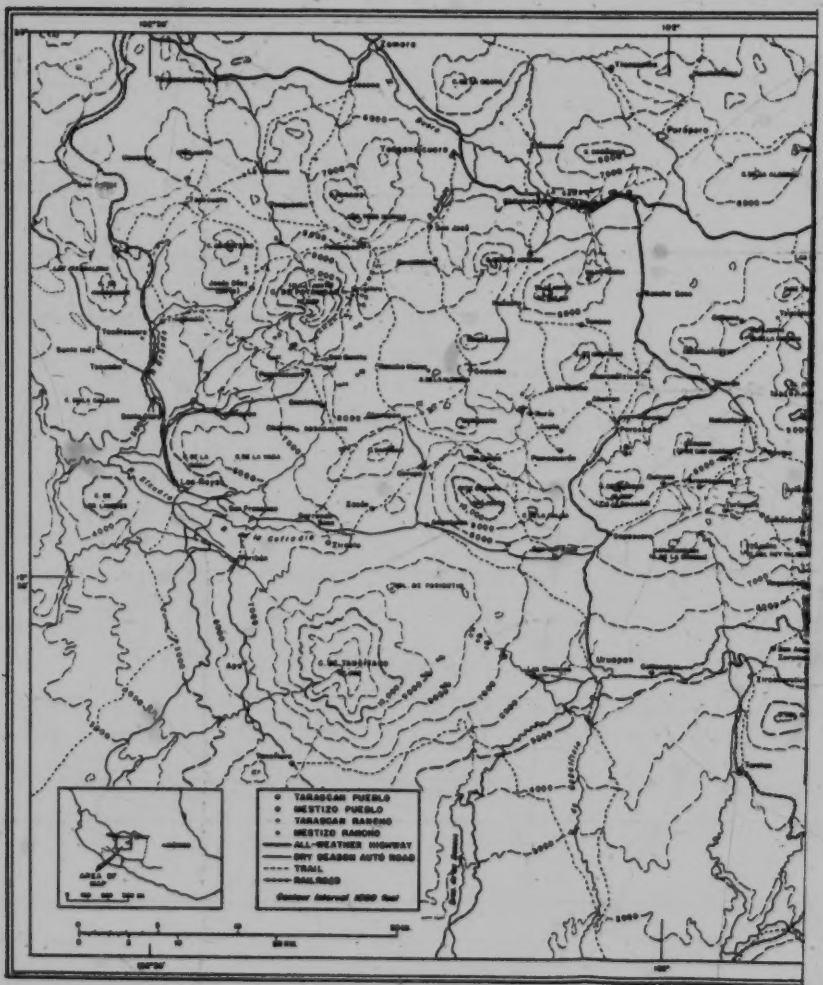
The importance of the *arriero* class undoubtedly will wane rapidly with the extension of highways and truck trails. Already the importance of the *arriero* in the Coalcomán region has greatly diminished as a result of truck trails opened up in recent years. When a direct connection is made between the highland and the developing truck trail system in the Balsas Basin, the *arriero* probably will rapidly disappear.

TRANSPORTATION

As has been indicated at various points in the preceding pages, the burro is the most common means of transportation still, supplemented occasionally by horses or mules. Poor traders may even make long journeys carrying their goods on their backs. Nevertheless, a revolution in transportation is under way in Cherán.

One alteration in the transportation picture is the truck which picks up bulk goods in Cherán for markets that formerly were closed to these items. As much as 4,000 kilos of wheat has

102
131
133
487



918008 O - 48 (Face p. 1)

MAP 1.—Topographic map of the modern Tara

[Facing page 1; section A]

102
131
133
● 487

Topographic map of the modern Tarascan area.

[Facing page 1; section B]

4: West K-5 (1946) 1948 NU34 Tarasco NU34
[P. 17-a]

191 Tarascan to Spanish was also low. Only one isolated area of solid native speech existed northeast of Apatzingán (the fruit-growing villages of Acahuato and Parácuaro). The 18th-century population figures for the sparsely inhabited, highly dissected hot country south of Morelia are not extant, but it was probably entirely Tarascan in language. In 50 years percentages of native speech had decreased, but the outer limits of the language remained practically unchanged. In 1850, however, only scattered islands of indigenous speech remained: along the Balsas at the southeastern extremity of the old Tarascan area (Tanganhuato, Pungarabato); a disjunct arc extending from the Balsas northeast to near Zitácuaro (San Nicolás, Purechucho, Cutzeo, Pungeo, Tiquicheo, Tuzantla, and Susupuato); the Acahuato-Parácuaro district; and the pueblo of San Juan de los Plátanos, west of Apatzingán (map 10). By 1940 Tarascan speech in the *tierra caliente* had entirely disappeared; only the small fruit town, San Angel Zurumucapio, represented the last remnant of Tarascan speech in the *tierra templada*. Again, as in the northern plateau, the sudden collapse of native speech in the south came in the first half of the 19th century. There, the Tarascans have lost most heavily territorially, for the hot country, although a colonial area and probably lightly held in terms of population, comprised more than half of the old empire.

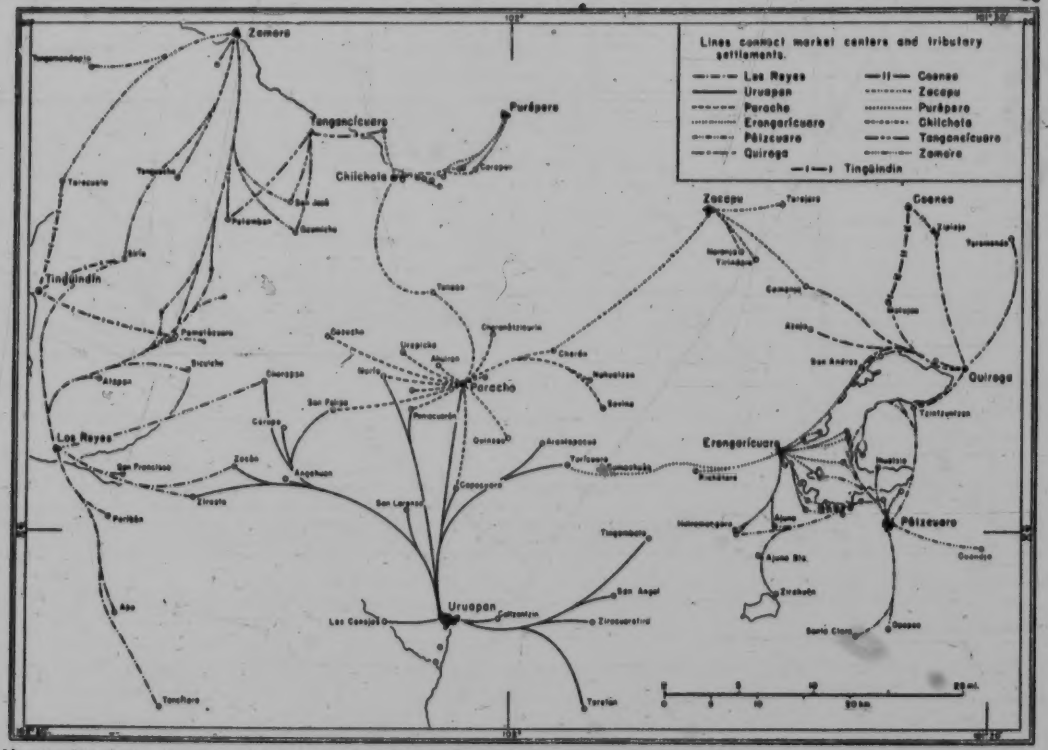
The present distribution of Tarascan speech is confined mainly to the *tierra fría*—Lake Pátzcuaro and the Sierra. These regions, together with La Cañada, appear to be a resistant core in which the Tarascans are making a last stand against complete loss of their native tongue. In the maps of 1750, 1800, and 1850 these regions stand out as the only large purely indigenous part of Tarasca.

191 The failure of Spaniards and their mulatto
177 laborers to settle in the Sierra and in some sections of the Lake district cannot be attributed to inaccessibility, for those areas are open country with few impediments to horse travel.[28] The Sierra was simply unattractive to Spanish exploitation. Neither it nor the Lake area contained mineral wealth. The pine-oak forests, with little palatable grass and numerous predatory animals, offered few attractions for the stockman.

[487]

[28] The *camino real* from México to Nueva Galicia, via Pátzcuaro, traversed the center of the Sierra, passing through Pichátaro, Sevina, Nahuátzen, Cherán, and Chilchota.

4: West K-5 (1946) 1948 NU34 Tarasco NU34
443
438
487
[P. 72]



MAP 21.—Distribution of markets and their local trading territory in the modern Tarascan area. Black circles and town outlines represent markets. Many non-Tarascan towns tributary to the main markets are not indicated.

11: Boyd H-4, 5 (1953) 1958
NU34 Tarasco NU34

539 644 173 Fearing his brothers, especially Tanimaranscua, he gave orders that they be killed and the deed was done. The bodies of the murdered princes were still warm when the grief-stricken Sesihángari, with her hair flying in wild disorder, hurriedly took a torch and set fire to the palace where the bodies lay. Tongues of fire darted about and covered the regal mansion. The ceiling gave way, permitting the black smoke to rise heavenward and thereby making the sinister spectacle more awesome.

Among the leaping flames the onlookers saw Sesihángari embracing the body of her beloved Tanimaranscua. Before the horrified eyes of all, their two bodies were consumed in the flames. Thus were the two unified souls released in love and carried heavenward.

For centuries the Purépecha people remembered the terrible sight of the beautiful, grief-stricken princess.

THE DIVINE INCHÁTIRO

Historical Comment

173 539 787 [1971] The folklore of the Indians of Mexico and Central America in pre-Conquest times referred to unusual omens—comets, burning temples, and dreams—which warned of the arrival of a strange people. The Tarascans were not exceptional in this respect [643] [631] [645] (Ramirez, 1903, pp. 11-12). King Zuangua at the nerve center of the empire in Tzintzuntzan and his vassal princes at Tingambato, Coyucán, and elsewhere were sitting in their political offices, fearful lest the sands of time were running out for the Tarascans.

173 539 [487] In the legend of Inchátiro those uneasy times are brought back like a breath of the past. Tingambato, the home of Camachuén, was, and still is, an important stopping point on a trail leading from La Sierra southeast to the Tierra Caliente (Fig. 1).

175 539 648 Since the time of Tariácuri at the beginning of the fifteenth century, the Tarascans and Aztecs fought over the Tierra Caliente (Fig. 2).[3] The Matlaltzincas, sometimes called Pirindas, were said to have aided the Tarascans against the Aztecs. For this assis-

[3] [See Category 116, P. 5 -- Analyst]